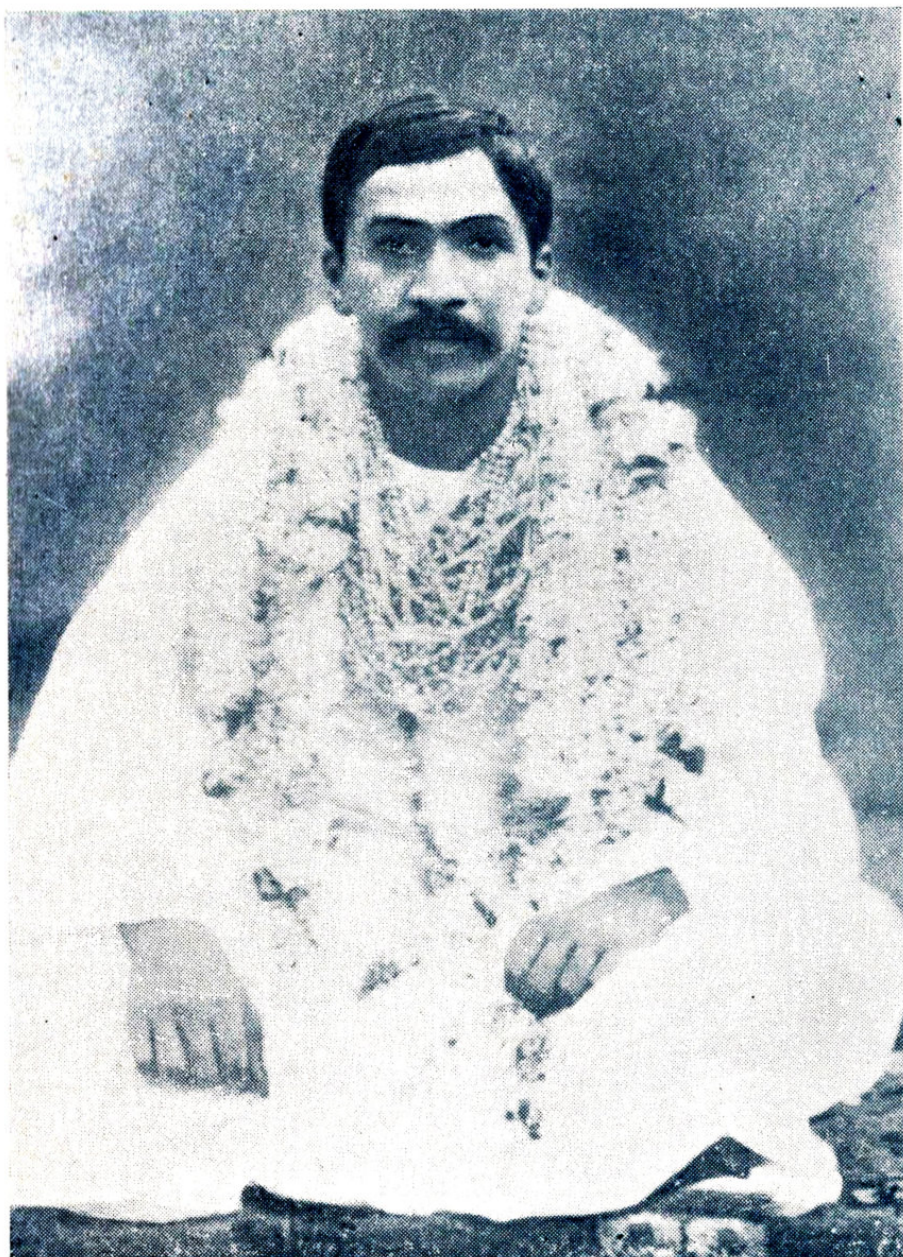




Sri Aurobindo - in the year of 1908
(at Culcutta National College)

**ALL
INDIA
MAGAZINE**

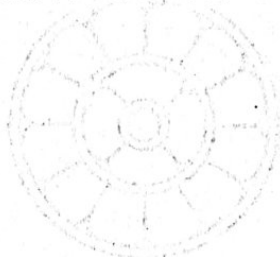
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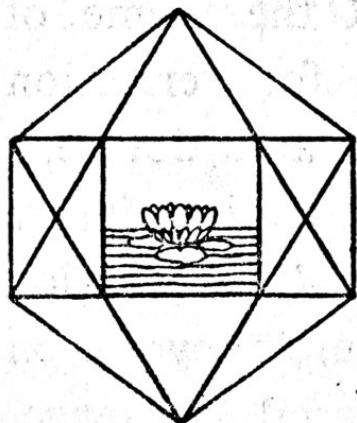


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—Matter shall reveal the Spirit's face.

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CONTENTS

	Page
Editorial	2
Towards Divine Future	4
Life Intends to be Perfect	6
Today and Tomorrow	9
Divine Life in Material World	13
Spiritual Evolution	18
The True Attitude	24
Messages	27
News - Letter	27

In the present issue of the AIM the theme of the last issue, viz., man's aspiration for Perfection and Nature's call to it, continues and develops further to assure that a glorious and divine future on earth is not only the ideal of man's aspiration but also the inevitable aim of nature's evolution towards divinisation of even the material existence. This surely invites man to rise above his present mentality and live by his spirit above customary considerations for commonplace values and prepare himself for a great and urgent change into a spiritualised life in which alone humanity can find a true and lasting solution of all his chronic problems of incapacity and want, ignorance and suffering.

The portions reproduced in this issue are from Sri Aurobindo's 'The Life Divine', 'The Supramental Manifestation' and from the Mother's conversations published in the Bulletin of Education Vol IX No. 2 and Vol. XV No. 1.

Editor.

TOWARDS DIVINE FUTURE

The essential cause and condition of universal existence is the Lord, Ishwara or Purusha, manifesting and occupying individual and universal forms. The limited ego is only an intermediate phenomenon of consciousness necessary for a certain line of development. Following this line the individual can arrive at that which is beyond himself, that which he represents, and can yet continue to represent it, no longer as an obscured and limited ego but as a centre of the Divine and of the universal consciousness embracing, utilising and transforming into harmony with the Divine all individual determination.

We have then the manifestation of the divine Conscious Being in the totality of physical Nature as the foundation of human existence in the material universe. We have the emergence of that Conscious Being in an involved and inevitably evolving Life, Mind and Supermind as the condition of our activities; for it is this evolution which has enabled man to appear in Matter and it is this evolution which will enable him progressively to manifest God in the body,—the universal Incarnation. We have in egostic formation the intermediate and decisive factor which allows the One to emerge as the conscious Many out of that indeterminate totality general, obscure and formless which we call the subconscious,—*hrdaya*

samudra, the ocean heart in things of the Rig Veda. We have the dualities of life and death, joy and sorrow, pleasure and pain, truth and error, good and evil as the first formations of egoistic consciousness, the natural and inevitable outcome of its attempt to realise unity in an artificial construction of itself exclusive of the total truth, good, life and delight of being in the universe. We have the dissolution of this egoistic construction by the self-opening of the individual to the universe and to God as the means of that supreme fulfilment to which egoistic life is only a prelude even as animal life was only a prelude to the human. We have the realisation of the All in the individual by the transformation of the limited ego into a conscious centre of the divine unity and freedom as the term at which the fulfilment arrives. And we have the outflowing of the infinite and absolute Existence, Truth, Good and Delight of being on the Many in the world as the divine result towards which the cycles of our evolution move. This is the supreme birth which maternal Nature holds in herself; of this she strives to be delivered.

Sri Aurobindo

LIFE INTENDS TO BE PERFECT

It is true that the soul can ascend into worlds of a greater consciousness beyond the earth, but it is also true that the power of these worlds, the power of a greater consciousness has to develop itself here; the embodiment of the soul is the means for that embodiment. All the higher powers of Consciousness exist because they are powers of the Supreme Reality. Our terrestrial being has also the same truth; it is a becoming of the One Reality which has to embody in itself these greater powers. Its present appearance is a veiled and partial figure and to limit ourselves to that first figure, to the present formula of an imperfect humanity, is to exclude our divine potentialities; we have to bring a wider meaning into our human life and manifest in it the much more that we secretly are. Our mortality is only justified in the light of our immortality; our earth can know and be all itself only by opening to the heavens; the individual can see himself aright and use his world divinely only when he has entered into greater planes of being and seen the light of the supreme and lived in the being and power of the Divine and Eternal.

An integration of this kind would not be possible if a spiritual evolution were not the sense of our birth and terrestrial existence; the evolution of mind, life and spirit in Matter is the sign that this integration, this completed manifestation of a secret self

contained in it is its significance. A complete involution of all that the Spirit is and its evolutionary self-unfolding are the double term of our material existence. There is a possibility of self-expression by an always unveiled luminous development of the being, a possibility also of various expression in perfect types fixed and complete in their own nature: that is the principle of becoming in the higher worlds; they are typical and not evolutionary in their life principle; they exist each in its own perfection, but within the limits of a stationary world-formula. But there is also a possibility of self-expression by self-finding, a deployment which takes the form and goes through the progression of a self-veiling and an adventure of self-recovery: that is the principle of becoming in this universe of which an involution of consciousness and concealment of the spirit in Matter is the first appearance.

An involution of spirit in the Inconscience is the beginning; an evolution in the Ignorance with its play of the possibilities of a partial developing knowledge is the middle,—and the cause of the anomalies of our present nature,—our imperfection is the sign of a transitional state, a growth not yet completed, an effort that is finding its way; a consummation in a deployment of the spirit's self-knowledge and the self-power of its divine being and consciousness is the culmination: these are the three stages of this cycle of the spirit's progressive self-expression

in life. The two stages that have already their play seem at first sight to deny the possibility of the later consummating stage of the cycle, but logically they imply its emergence; for if the inconscience has evolved consciousness, the partial consciousness already reached must surely evolve into complete consciousness. It is a perfected and divinised life for which the earth-nature is seeking, and this seeking is a sign of the Divine Will in Nature. Other seekings also there are and these too find their means of self-fulfilment; a withdrawal into the supreme peace or ecstasy, a withdrawal into the bliss of the Divine Presence are open to the soul in earth-existence: for the Infinite in its manifestation has many possibilities and is not confined by its formulations. But neither of these withdrawals can be the fundamental intention in the Becoming itself here; for then an evolutionary progression would not have been undertaken,—such a progression here can only have for its aim a self-fulfilment here: a progressive manifestation of this kind can only have for its soul of significance the revelation of Being in a perfect Becoming.

Sri Aurobindo

TODAY AND TOMORROW

BIRTH OF A NEW WORLD

Sri Aurobindo...says that if the Divine were not at the centre of all things, He would never be able to manifest in the world. ... Or he says that essentially, in its origin and in its inmost structure, the creation is divine, the world is divine; that is why this divinity will be able to manifest itself one day, become tangible, be expressed fully replacing all that now veils it and deforms it. Till now the manifestation of this divinity has been limited to the world as we know it; but the manifestation is limitless and after this mental world of which man is the prototype and summit, there will be another reality which he calls the supramental; it is indeed the step that comes after the mental—seen from the world as it is, it will naturally be supramental, that is to say, above the mind. Sri Aurobindo says also that this new step will really be the change of one world into another because till now all creation belongs to what he calls “the lower hemisphere”, which is ruled by Ignorance and is based on the Inconscient, whereas the other will be a total reversal; it will belong to a world altogether different; instead of being based on Ignorance it will be based on Truth. That is why it will be truly a new world. But if the essence, the principle of this world were not already contained within the world as we have known it, there would be no hope

of the one being transformed into the other; they would be two totally different and opposite worlds and there would be no contact between them; and necessarily the moment one came out into this world of Truth and Light and knowledge, one would become, so to say, imperceptible, non-existent for the world which would belong exclusively to Ignorance and Inconscience.

How is it then that even when this change will have taken place there will be a relation between the two, how can this new world have an action on the old one? It is because in its essence and in its principle it is already enclosed, involved in the old one. In fact, it is there, quite at the bottom, hidden, invisible, imperceptible, unexpressed—but it is there in its essence. Yet, unless the supramental consciousness, force and light from the higher heights manifests directly in the world, . . . never will this supramental, which is in principle in the inmost depth of the material world as it is, have any possibility to manifest itself. Its awakening and appearance here below will be the answer to a contact from above, which will bring out its like element embedded at the bottom of matter as it is. That is, however, what is happening now.

*

The time it will take is difficult to foresee. It will depend much on the good will and receptivity of a

DIVINE LIFE IN MATERIAL WORLD

A Divine life in a material world implies necessarily union of the two ends of existence, the spiritual summit and the material base. The soul with the basis of its life established in Matter ascends to the heights of the Spirit but does not cast away its base, it joins the heights and the depths together. The Spirit descends into Matter and the material world with all its lights and glories and with them fills and transforms life in the material world so that it becomes more and more divine. The transformation is not a change into something purely subtle and spiritual to which Matter is in its nature repugnant and by which it is felt as an obstacle or as a shackle binding the Spirit; it takes up Matter as a form of the Spirit though now a form which conceals and turns it into a revealing instrument, it does not cast away the energies of Matter, its capacities, its methods; it brings out their hidden possibilities, uplifts, sublimates, discloses their innate divinity. The divine life will reject nothing that is capable of divinisation; all is to be seized, exalted, made utterly perfect. The mind now still ignorant, though struggling towards knowledge, has to rise towards and into the supramental light and truth and bring it down so that it shall suffuse our thinking and perception and insight and all our means of knowing till they become radiant

with the highest truth in their inmost and outermost movements. Our life, still full of obscurity and confusion and occupied with so many dull and lower aims, must feel all its urges and instincts exalted and irradiated and become a glorious counterpart of the supramental super-life above. The physical consciousness and physical being, the body itself must reach a perfection in all that it is and does which now we can hardly conceive. It may even in the end be suffused with a light and beauty and bliss from the Beyond and the life divine assume a body divine.

But first the evolution of the nature must have reached a point at which it can meet the Spirit direct, feel the aspiration towards the spiritual change and open itself to the workings of the Power which shall transform it. A supreme perfection, a total perfection is possible only by a transformation of our lower or human nature, a transformation of the mind into a thing of light, our life into a thing of power, an instrument of right action, right use for all its forces, of a happy elevation of its being lifting it beyond its present comparatively narrow potentiality for a self-fulfilling force of action and joy of life. There must be equally a transforming change of the body by a conversion of its action, its functioning, its capacities as an instrument beyond the limitations by which it is clogged and hampered even in its greatest present human attainment. In the totality of the change we have to achieve, human

means and forces too have to be taken up, not dropped but used and magnified to their utmost possibility as part of the new life. Such a sublimation of our present human powers of mind and life into elements of a divine life on earth can be conceived without much difficulty; but in what figure shall we conceive the perfection of the body?

In the past the body has been regarded by spiritual seekers rather as an obstacle, as something to be overcome and discarded than as an instrument of spiritual perfection and a field of the spiritual change. It has been condemned as a grossness of Matter, as an insuperable impediment and the limitations of the body as something unchangeable making transformation impossible. This is because the human body even at its best seems only to be driven by an energy of life which has its own limits and is debased in its smaller physical activities by much that is petty or coarse or evil, the body in itself is burdened with the inertia and inconstancy of Matter only partly awake and, although quickened and animated by a nervous activity, subconscious in the fundamental action of its constituent cells and tissues and their secret workings. Even in its fullest strength and force and greatest glory of beauty, it is still a flower of the material Inconstancy; the unconscious is the soil from which it has grown and at every point opposes a narrow boundary to the extension of its powers and to any effort of radical self-exceeding.

But if a divine life is possible on earth, then this self-exceeding must also be possible.

In the pursuit of perfection we can start at either end of our range of being and we have then to use, initially at least, the means and processes proper to our choice. In Yoga the process is spiritual and psychic; even its vital and physical processes are given a spiritual or psychic turn and raised to a higher motion than belongs properly to the ordinary life and Matter, as for instance in the Hatha-yogic and Rajayogic use of the breathing or the use of Asana. Ordinarily a previous preparation of the mind and life and body is necessary to make them fit for the reception of the spiritual energy and the organisation of psychic forces and methods, but this too is given a special turn proper to the Yoga. On the other hand, if we start in any field at the lower end we have to employ the means and processes which Life and Matter offer to us and respect the conditions and what we may call the technique imposed by the vital and the material energy. We may extend the activity, the achievement, the perfection attained beyond the initial, even beyond the normal possibilities but still we have to stand on the same base with which we started and within the boundaries it gives to us. It is not that the action from the two ends cannot meet and the higher take into itself and uplift the lower perfection; but this can usually be done only by a transition from the

lower to a higher outlook, aspiration and motive: this we shall have to do if our aim is to transform the human into the divine life. But here there comes in the necessity of taking up the activities of human life and sublimating them by the power of the spirit. Here the lower perfection will not disappear; it will remain but will be enlarged and transformed by the higher perfection which only the power of the spirit can give. This will be evident if we consider poetry and art, philosophic thought, the perfection of the written word or the perfect organisation of earthly life: these have to be taken up and the possibilities already achieved or whatever perfection has already been attained included in a new and greater perfection but with the larger vision and inspiration of a spiritual consciousness and with new forms and powers. It must be the same with the perfection of the body.

Sri Aurobindo

SPIRITUAL EVOLUTION

The essential purpose and sign of the growing evolution here is the emergence of consciousness in an apparently inconscient universe, the growth of the consciousness and with it growth of the light and power of the being; the development of the form and its functioning or its fitness to survive, although indispensable, is not the whole meaning or the central motive. The greater and greater awakening of consciousness and its climb to a higher and higher level and a wider extent of its vision and action is the condition of our progress towards that supreme and total perfection which is the aim of our existence. It is the condition also of the total perfection of the body. There are higher levels of the mind than any we now conceive and to these we must one day reach and rise beyond them to the heights of a greater, a spiritual existence. As we rise we have to open to them our lower members and fill these with those superior and supreme dynamisms of light and power; the body we have to make a more and more and even entirely conscious frame and instrument, a conscious sign and seal—and power of the spirit. As it grows in this perfection, the force and extent of its dynamic action and its response and service to the spirit must increase, the control of the spirit over it also must grow and the plasticity of its functioning both in its developed

and acquired parts of power and in its automatic responses down to those that are now purely organic and seem to be the movements of a mechanic in conscience. / This cannot happen without a veritable transformation and a transformation of the mind and life and very body is indeed the change to which our evolution is secretly moving and without this transformation the entire fulness of a divine life on earth cannot emerge. In this transformation the body itself can become an agent and a partner. It might indeed be possible for the spirit to achieve a considerable manifestation with only a passive and imperfectly conscious body as its last or bottommost means of material functioning, but this could not be anything perfect or complete. A fully conscious body might even discover and work out the right material method and process of a material transformation. For this, no doubt, the spirit's supreme light and power and creative joy must have manifested on the summit of the individual consciousness and sent down their fiat into the body, but still the body may take in the working out its spontaneous part of self-discovery and achievement. It would be thus a participator and agent in its own transformation and the integral transformation of the whole being; this too would be a part and a sign and evidence of the total perfection of the body.

If the emergence and growth of consciousness is the central motive of the evolution and the key to its secret purpose, then by the very nature of that evolution this growth must involve not only a wider and wider extent of its capacities but also an ascent to a higher and higher level till it reaches the highest possible. For it starts from a nethermost level of involution in the Inconscience which we see at work in Matter creating the material universe; it proceeds by an Ignorance which is yet ever developing knowledge and reaching out to an ever greater light and ever greater organisation and efficacy of the will and harmonisation of all its own inherent and emerging powers; it must at last reach a point where it develops or acquires the complete fullness of its capacity and that must be a state or action in which there is no longer an ignorance seeking for knowledge but Knowledge self-possessed, inherent in the being, master of its own truths and working them out with a natural vision and force that is not afflicted by limitation or error. Or if there is a limitation, it must be a self-imposed veil behind which it would keep truth back for a manifestation in Time but draw it out at will and without any need of search or acquisition in the order of a right perception of things or in the just succession of that which has to be manifested in obedience to the call of Time. This would mean an entry or

approach into what might be called a truth-consciousness self-existent in which the being would be aware of its own realities and would have the inherent power to manifest them in a Time-creation in which all would be Truth following out its own unerring steps and combining its own harmonies; every thought and will and feeling and act would be spontaneously right, inspired or intuitive, moving by the light of Truth and therefore perfect. All would express inherent realities of the spirit; some fullness of the power of the spirit would be there. One would have overpassed the present limitations of mind: mind would become a seeing of the light of Truth, will a force and power of the Truth, Life a progressive fulfilment of the Truth, the body itself a conscious vessel of the Truth and part of the means of its self-effectuation and a form of its self-aware existence. It would be at least some initiation of this Truth-consciousness, some first figure and action of it that must be reached and enter into a first operation if there is to be a divine life or any full manifestation of a spiritualised consciousness in the world of Matter. Or, at the very least, such a Truth-consciousness must be in communication with our own mind and life and body, descend into touch with it, control its seeing and action, impel its motives, take hold of its forces and shape their direction and purpose. All touched by it might not be able to embody it fully, but each

would give some form to it according to his spiritual temperament, inner capacity, the line of his evolution in Nature: he would reach securely the perfection of which he was immediately capable and he would be on the road to the full possession of the truth of the Spirit and of the truth of Nature.

In the workings of such a Truth-consciousness there would be a certain conscious seeing and willing automatism of the steps of its truth which would replace the infallible automatism of the inconscient or seemingly inconscient Force that has brought out of an apparent Void the miracle of an ordered universe and this could create a new order of the manifestation of the Being in which a perfect perfection would become possible, even a supreme and total perfection would appear in the vistas of an ultimate possibility. If we could draw down this power into the material world, our agelong dreams of human perfectibility, individual perfection, the perfectibility of the race, of society, inner mastery over self and a complete mastery, governance and utilisation of the forces of Nature could see at long last a prospect of total achievement. This complete human self-fulfilment might well pass beyond limitations and be transformed into the character of a divine life. Matter after taking into itself and manifesting the power of life and the light of mind would draw down into it the superior or supreme power and light of the spirit and in an earthly body shed its

parts of inconscience and become a perfectly conscious frame of the spirit. A secure completeness and stability of the health and strength of its physical tenement could be maintained by the will and force of this inhabitant; all the natural capacities of the physical frame, all powers of the physical consciousness would reach their utmost extension and be there at command and sure of their flawless action. As an instrument the body would acquire a fullness of capacity, a totality of fitness for all uses which the inhabitant would demand of it far beyond anything now possible. Even it could become a revealing vessel of a supreme beauty and bliss,—casting the beauty of the light of the spirit suffusing and radiating from it as a lamp reflects and diffuses the luminosity of its indwelling flame, carrying in itself the beatitude of the spirit, its joy of the seeing mind, its joy of life and spiritual happiness, the joy of Matter released into a spiritual consciousness and thrilled with a constant ecstasy. This would be the total perfection of the spiritualised body.

Sri Aurobindo

THE TRUE ATTITUDE

If one wants to follow a Yogic discipline, one must naturally before undertaking anything try to find whether the inspiration one receives is a genuine inspiration coming from the Divine or is simply a reaction to outer circumstances, a vital or a mental impulse. It is sufficiently important, indeed it is very important to try to see clearly and act in the fullness of consciousness.

But there is a very large number of things that one generally does without preliminary reflection; when a circumstance occurs, you obey, so to say. In fact, these things, as almost everything that one does in life, have no importance in themselves. It is the attitude that one takes which is important. You may have to do a certain thing, because it is there before you and when one is in external life one has to act: that has an importance if it is an act whose consequences may profoundly affect your life: to marry, for example, to go and live at some place or other, take to particular occupation. These are things which are generally considered important and which are so to a certain extent. But even for these things, all depends, from the point of view of Yoga, much more on the attitude you take than on the action itself. It is well understood that when it is a question of the little things of daily life, their importance is almost nothing.

it is not by these external events that you should judge the rightness of what you have undertaken.

When you are very attentive and very sincere, you may have an indication, inner yet quite perceptible, of the value of the action you are doing. If you are fully of good will, that is to say, if you want to do the right thing in the right way in all sincerity, with every part of your conscious being, and if, for some reason or other, you take up an undesirable work, you feel almost immediately a kind of uneasiness in the region of the solar plexus, which is not violent, which does not force itself in a dramatic manner, but which is very perceptible to one who is attentive, something like a regret, a lack of adhesion. That may go even to some sort of refusal to collaborate; but I repeat, it has no violence, no brutal self-assertion, it does not make any noise, it does not give a pain: it is at most a little uneasiness and if you pass it over, instead of increasing as the error persists and grows, it disappears soon altogether and the consciousness gets veiled. This small indication therefore cannot be a sure sign, because if you ignored it on many occasions, if you did not take it into account, it does not come back any more. But on the contrary, if you are very attentive to it in all your sincerity, then it will be a sure and precious guide.

The Mother

February 21, 1971

The complete unification of the whole being around the psychic centre is the essential condition to realise a perfect sincerity.

The Mother

February 29, 1972

It is only when the Supramental manifests in the body-mind that its presence can be permanent.

The Mother

INFORMATION LETTER

Darshan Day: February 21, 1972

February 21 is the Mother's Birth-day and has been one of the four darshan-days in the Ashram. On this day this year the Mother's 94th Birth anniversary marked for us all a new life and a new inspiration to each present here in the Ashram as if it brought a new birth to every one on the verge of a new age for the entire humanity on earth.

In the morning at 6.15 hours the sacred and inspiring ceremony of the laying of the foundation stone of the Matri Mandir at the heart of Auroville was performed in a serene and sanctifying atmosphere. Thousands of persons joined the ceremony. The ceremony started with meditation along with the Mother's recorded music, 'The Hour Of God'. Then the following message from the Mother was read out by Nolini da :

Let Auroville be the sombol of a progressive Unity.

And the best way to realise it is a unity of aspiration towards the Divine Perfection in work and feeling in a consecration of the entire life.

The Mother

After this every one moved in a line, each collecting a piece of stone, in the circular gallery along the walls of the spherocylindrical ditch dug out for being converted into a pool, 30 metres in diameter and 9 metres deep where the global golden Matri Mandir would appear as floating on the surface of water. At the bottom of the ditch was laid out with flower-lines the joint symbol of Sri Aurobindo and the Mother and in the heart of it was a fire-pool ablaze like the ever rising aspiration of man. In the silence of the dawn each person

was by turn turnplacing his stone-piece in the mixer as a token of his strength and this continued for about 45 minutes. Then the mixing machine made ready the cement-sand-concrete material which was ported by the young team of sadhakas to the triangular basement of a pillar and finally the sacred stone touched by the Mother and OM written on it in her own writing was laid down. The entire atmosphere presiding over the whole ceremony was unique and as if charged with spiritual magnetism.

There was collective meditation round the '*Samadhi*' and in the whole campus of the Ashram from 10 a.m. to 10.30 a.m. The large assembly of thousands was a silent body of aspiring prayer. This was followed by a homage-visit of all to Sri Aurobindo's Room in quiet succession. Messages in different languages were also distributed.

At 5.45 p.m. the Mother gave her '*darshan*' from her balcony to the thousands of aspirants collected from all parts of the world. The experience of the '*darshan*' was beyond all words.

From 7.45 p.m. to 8.15 p.m. there was collective meditation in the play-ground with Sunil's recorded prayer-music. This was preceded by a march-past and band.

February 28, 1972. This date meant the anniversary of the Auroville. It was observed by way of meditation everywhere by all from 11.30 a.m.

February 29, 1972: The Day Of The Supramental Descent :

Early in the morning on this day the sadhakas and the visitors worked cooperatively, as an offering of their effort, for the construction of the pillars on which the Matri Mandir would stand in Auroville.

From 10 a.m. to 10-30 a.m. there was collective meditation round the '*Samadhi*' in the whole campus of the Ashram. This was followed by homage-visit of all to Sri Aurobindo's Room and the messages for the day were distributed in different languages. The Meditation Hall of the Ashram was specially decorated in gold-yellow signifying the Supramental consciousness.

In the evening from 7-45 p.m. to 8-15 p.m. there was collective meditation in the play-ground with meditative music-record.

Between the 21st and 29th of February : During this period thousands of visitors came to the Ashram and Auroville and there were programmes and activities everyday. Cultural items like dance and music, meditational items like slide-show of the Meditations on Savitri, Dramatic performance of the Kathopanishad-story at Auroville, number of exhibitions of various types, lectures on the life and mission of Sri Aurobindo, etc. etc. kept all inspiringly engaged throughout.